TOWN & COUNTRY CHURCH

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

The Training of the Rural Ministry

RICHARD O. COMFORT

• Before thinking about the training of the rural ministry we need to consider the qualifications of a rural minister. Unless we know what a rural minister should be and what characteristics he should have it is difficult to think about the type of training the rural minister should have.

Several years ago I made a study of the training that is being offered for the rural ministry in the United States. As a part of that study I sent questionnaires to 500 selected rural ministers representing nine Protestant denominations and the Roman Catholic Church. Of the 500, 294 of the men returned the questionnaires. After digesting all of this material, ten characteristics of a good rural minister seemed to stand out. I will give these to you briefly with a few comments:

Qualifications

1. The first characteristic of a good rural minister is that he should have a sound personal religion with good grounds for believing in it. This is basic. He should be able to interpret Christian faith to rural people and apply the Bible, a rural book, to their lives.

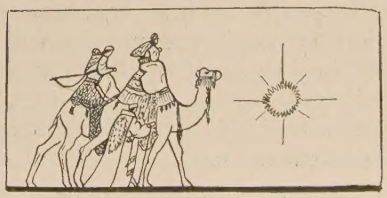
2. A rural minister should understand rural life and be consecrated to it because of its important place in the world. We need men in the rural pastorate who realize that half the people in the world live in rural areas and that it is these people who produce not only the food for the world but also the children for the world. In many ways the rural people will determine the world's future.

3. Rural ministers have often had advantages which other members of the community have not had. Often they have had more formal education and have traveled more widely. A rural minister should identify himself with the people he serves but should also constantly try to help them aspire to higher things, both material and spiritual, and to secure those things as soon as possible.

4. The rural minister should be adaptable, versatile and have a lot of patience. He must be able to identify himself with his people by sharing in their problems, their joys and their sorrows. Rural people soon learn that they must have a lot of patience. The farmer plants the seed and hopes that it will come up. He cultivates it and hopes that the small plant will grow to maturity. He harvests the crop, having faith that the price will be good. Rural people sometimes act slowly and a minister must possess faith, hope and patience as he ministers to them.

5. The rural minister should be aware of the "county seat" and the resources to be found there such as the welfare department, the country agricultural agent, and others, and know when to rely upon experts instead of dabbling in everything himself. The days are gone when the rural minister can be the minister, the teacher, the doctor, the lawyer, the adviser on problems of all types. It is the task of the minister to put his people in touch with the county health department when they need help in their medical care; the county agent when they want help in their farming; the welfare department when they need financial assistance. The rural minister must use the help of these experts and not try to do everything himself.

6. The rural minister should understand the needs of the young people. If we fail to understand their needs and do our best to meet them we will be missing one of our greatest opportunities.



In This Issue

Richard O. Comfort, Presbyterian Church in the U.S.A., teaches at Park College, Parkville, Mo. He has made special studies over the years of the subject of training for the rural ministry. The last is given on Pages 1 and 2.

The U.S.D.A. publication, *Soil Conservation,* tells about "Daughters of the Soil"—see Page 4.

Arthur E. Morgan of Community Service discusses a dilemma faced by many people working abroad—see Page 5.

George W. Russell (AE) labored for practical programs in Ireland and put forth his philosophies in many writings. For a sketch of his career, see Page 7.

Oregon Rural Church Improvement Contest—Page 9.

V. A. Edwards, of the staff of the Department of Town and Country Church, lives at Tuskegee, Ala. He tells about a Vacation Bible School—see Page 10.

For a Congregational statement on the rural community, see Page 11.

"Grandma Moses is 92"—see Page 12.

Mark Rich's review of the biography of Bishop Grundtvig—see Page 13.

For an idea of what we've done in a year—Pages 14-16.

No. 84

December, 1952

7. The rural minister should develop a Christian recreation program where it is needed. The good news of the gospel has lost its joyful aspect too often today. Jesus enjoyed life and I think that he wants all of us to do so. The Christian religion should be a happy religion. A Christian recreation program should be incorporated in every church or parish program. If people don't get it in the church they will get it where the environment may not be so good. Love, honesty, respect, and many other things can be taught through a Christian recreation program if it is built upon a broad basis.

8. The rural minister should be aware of the various social institutions and of their need of the ministry. How many of you regularly visit the jail in your home town? How many of you regularly visit the hospital near you? How many of you work with the 4-H Club? These and many others offer us opportunities to spread our faith. If we neglect them we are missing a chance to witness for Jesus Christ in places where our witness might count most. If the people will not or cannot come to our church then we need to take the gospel to the people where they are.

9. The rural minister should know how to use the limited resources to produce maximum results. What can you do with a one-room church? What can you do with a small group of hardheaded old deacons? How can you have a Sunday school without the proper materials? Have you ever asked yourself these questions as you have tried to plan your parish program? Many rural churches have limited resources and facilities. The task of the rural pastor is to use these limited resources to produce maximum results. Seeming difficulties and limitations can become stepping stones to progress.

10. The rural minister must love rural people. He should not think of his task as a sacrifice. He must be to his people both a prophet and a priest. He must interpret the will of God to them in a way that they can understand it. He will need to minister to them in time of sorrow and lead them to God.

Before any training program can be established we need not only to know the characteristics of the rural minister but we need to know what the rural minister does. Have you ever taken time to sit down and list your activities for a given week and estimate how much time you give to them? I asked 294 rural ministers to do this recently and the results were very interesting. The accounts show that the rural minister is called upon to do many strange things. Many of these things he is not trained to do in college and seminary.

Activities

Certainly the first thing that we should expect a training program to do would be to train the men to do what they are called upon to do when they finish school and enter the pastorate. Yet how often we hear this comment, "Well I learned a lot in school but I didn't learn some things that I should have learned. I was not taught how to work with the government and community agencies. I know nothing about agriculture and cannot talk with my people about their problems. I know little about church administration. I learned little about practical and pastoral theology. I know nothing about rural sociology and little about a rural philosophy of life. I cannot lead recreation or help intelligently with the planning and building of my new church."

We can understand the ineffectiveness of our college and seminary programs when we recall that more than half of the seminaries in the United States were founded and their curricula established before the war between the states. They have been slow to change and modify their curricula. However, in recent years there have been many changes and among them there has been a growing interest in the rural church. Rural Church departments have been established in many colleges and seminaries during the past ten years. Others are thinking of establishing such departments. Many in-service training programs are being developed by the different denominations to help this need for further and specialized training in rural church work. We are finding that you can teach an old dog new tricks. Colleges and seminaries are developing extension programs that are meeting the needs of many rural pastors.

The first thing, then, that we expect any training program to do is to train the rural pastors to do the work that the congregations call them to do. If we fail to do this we have failed in our task.

However, it is not enough to train men to do merely those things that they are expected to do. The rural church is faced with great new challenges. It now has many new opportunities. Yes, any training program in these days must seek new ways and methods of making the rural church more effective than it has been in the days gone by.

The getting of an education is a life-long process. Some things we learn in school, some we learn by self study, some we learn by experience. As long as there is life, there is hope; as long as there is hope, there is a desire to learn and improve oneself and one's fellow men.

"And Jesus increased in wisdom and stature, and in favor with God and man." The rural minister should follow in his Master's footsteps.

Disciples Sponsor German Students

• Among the organizations sponsoring European exchange of high school students in the United States this year are four Disciples of Christ churches. They are the First Christian Church of Decatur, Ill., First Christian Church, Lincoln, Neb., First Christian Church, Wewoke, Okla., and Austin Boulevard Christian Church, Oak Park, Ill. A "teen-age" student from Germany is assigned to each of these churches, and will live in one of the church homes during the school year.

Last year eight students were sponsored by the Disciples of Christ.

Rural Department at Bangor

• Leonard M. Sizer has recently been appointed to teach rural church techniques at Bangor Theological Seminary, Bangor, Me. Professor Sizer comes to Maine from Iowa where he taught at the State University and was associate pastor at the First Baptist Church, Iowa City.

Christmas Prayer

• God of this festive season, may the joy of friendships and family gatherings, and the giving of gifts, illuminate our lives with a radiance that will transform the drabness of the world. May the tender memories of Christmas stay with us always to brighten our lives in days of adversity. Let no distractions or busyness with trivial things keep us from the pilgrimage of the shepherds and the sages. May we open our hearts to the color and cheer of this anniversary, and to the coming of thy spirit into human life.

As we sing the carols of his nativity, may new hope quicken our hearts, and may their sweet tones dispel the discords of human life. May we lift our eyes above the darkened earth to the star that summons us to glorious living. May the candle flame point us to the light of thy truth, and the burning yule logs warm our hearts toward the needy and the lonely. Shed abroad throughout the earth the Christmas friendliness, until animosities are forgotten and hatreds disappear, until suffering is relieved and mankind bows before the Prince of Peace.

Let not our minds be busy inns, where there is no room for the Christ of Christmas, but rather open doors, where the spirit of this friend of all men will enter and find an abiding place. Help us to know that close at hand the Christ child is waiting to be welcomed into our lives. *Amen.*

—Robert Bartlett in *Boys' Prayers* (Association Press)

Fulbright Professor

• Dr. Robert A. Polson, a Fulbright professor from Cornell University, arrived at Silliman University, Dumaguete City, Philippines, in time for the opening of the first semester of the school year, 1952-53.

Dr. Polson, professor on rural social organization and head of the Department of Sociology will teach Sociology; Mrs. Polson will teach American literature and be in charge of choir directing. The Polsons will remain at Silliman for one year.

Christ's Birthday

• More than 1900 years have passed since the shepherds left their flocks that night and first looked into the face of the Babe of Bethlehem. Then came the Wise Men to worship and offer their precious gifts of gold and frankincense and myrrh. Those who today worship the King perpetuate the honored custom of giving by bringing their gifts at Christmas time and presenting them to others.

Christmas is a time to forget ourselves as we do something for other persons. The real spirit of Christmas will enable us to cast aside the self-centeredness that separates us from both God and man, and discover the basis for genuine happiness and peace.

In a statement on German church assistance to housing the people, there occur these words:

"The value and importance of an action is not to be judged alone" by its scope, "but by the spirit of love and brotherly help in which it was undertaken.

"Assistance rendered from abundance without any real conviction weighs less than the sacrifice given in brotherly love for others in distress."

National Council Exhibit

• An exhibit has been prepared which graphically presents the cooperative activities of the churches working together in the National Council of the Churches of Christ in the U.S.A. The exhibit—18 feet long, eight feet high, and four feet in depth—requires for operation, when assembled, only that an extension wire be plugged into a convenient alternating current wall socket.

Sponsored by the Lay Committees of the Council, the exhibit is available for display without cost at largely attended meetings of constituent communions.

Against a backdrop of a New England church scene, ten shadow boxed pictures portray a cross-section of the sixty different areas of Christian activity and are supplemented by a slide-film projector machine. This, through various series of pictures, presents stories of church work, such as Evangelism, the United Christian Youth Movement, Chaplains' Services, etc.

Further information about this exhibit may be procured from Mr. Gilbert E. Blackford, Director of Program Promotion, National Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

Daughters of the Soil

A. B. FOSTER

• The hand that rocks the cradle is also helping direct America's conservation of soil resources.

In Freeborn County, Minnesota, the wives of the five soil conservation district supervisors became weary of staying home nights while their husbands were in session. So they tagged along, held get-togethers of their own, and soon organized the Daughters of the Soil. Other districts saw similar developments, and now there is a Minnesota State organization.

How It Started

It started one evening in July 1949. The supervisors of the newly organized Freeborn County Soil Conservation District were holding their monthly meeting at Albert Lea. As usual, their wives came along, but instead of going to a show, shopping, or sitting in their cars waiting, on this particular night they had a meeting of their own. The meeting was largely social, and after the supervisors had concluded their business, they joined the ladies for refreshments.

The party was so successful that, the next time the supervisors met, the womenfolk assembled at the home of one of the superiors.

At the third meeting the ladies got down to business themselves, formed an organization and elected officers. Thus was born the Daughters of the Soil, Ladies' Auxiliary of the Soil Conservation District Supervisors.

What They Did

One of their purposes was to learn more about soil conservation. They attended a meeting of district supervisors to see how a district is run. They listened to talks by Soil Conservation Service technicians and vocational agriculture teachers, and went on tours of farms.

Their outstanding achievement that first year may have been an open meeting in the high school auditorium in Albert Lea with Dr. M. M. Hargrave of the Mayo Clinic as speaker. Dr. Hargrave talked on "The Relationship of Soil Fertility to Human Health."

The men were so impressed that they invited the wives of all Minnesota supervisors to attend their State convention. Women in districts other than Freeborn County had heard of the Daughters of the Soil. They formed tentative organizations of their own, and at the Winona convention they held separate sessions.

One result was the appointment of a committee of three women to draw up a State constitution and to encourage formation of other chapters. This was in the spring of 1951.

Objectives

By the time of the next annual meeting of the Minnesota Association of Soil Conservation Districts, bylaws were ready and the State organization was in full swing.

The bylaws state some of the objectives as follows:

1. To promote the business of agriculture, and the public health and welfare, and a more abundant love for farm and family life.

2. To render mutual assistance to the Minnesota Association of Soil Conservation Districts in carrying out its State-wide program of soil and water conservation.

3. To advance the interest of the women of the State and secure closer cooperation between husbands and wives in soil conservation practices.

4. To secure more nutritious foods and enhance approved healthful preparation thereof for the betterment of family health.

5. To encourage all members of each family to participate more wholeheartedly in public problems.

6. To educate the children to use each acre of land within its capabilities—and to treat the soil in accordance with its needs for protection and improvement. To educate the children so that they will also preserve and use all other natural resources for the advancement of a better life.

7. To sponsor public meetings and arrange programs in the furtherance of these objectives.

Membership is open to any woman in the State who is interested. She need only sign the register and pay annual dues of 25 cents.

That just about sums up what is back of this new group of soil conservation crusaders.

—Reprinted from
Soil Conservation

A Practical Foreign Policy at Work

• Much is being said and written these days about America's foreign policy.

Several years ago a farmer near Goshen, Indiana, got an idea for a foreign policy. His idea was this: (1) Send heifers overseas to refugee farm families, to needy institutions and agricultural experimental stations. (2) Enable those in war-torn areas to get back on their feet by helping them to help themselves.

The man who got this idea for promoting international goodwill was Dan West. The idea was first put into practice by the Church of the Brethren. Today many religious and farm groups are cooperating. Over 6,000 heifers, a like number of goats, and other livestock have been shipped to twenty-two different nations.

The offspring of the heifers are passed along to other needy families —and so there exists an ever-expanding circle of goodwill. Trained personnel from America make certain that the recipient understands where the heifers came from and the spirit which prompted the gift.

Impartial observers have given the Heifer Project credit for successfully combating the influence of Communism in numerous areas, particularly in Italy.

The Heifer Project is currently engaged in shipping heifers for refugees in Western Germany.

Further details about The Heifer Project may be procured by writing to Thurl Metzger, the Project's executive secretary, New Windsor, Maryland.

Town & Country Church

Published monthly (except June, July, August) by the Department of Town and Country Church, Division of Home Missions, the National Council of the Churches of Christ in the U.S.A.

15c a copy; One Dollar a Year

Publication Office: Tenth and Scull Streets, Lebanon, Pa.

Editorial Office: 297 Fourth Avenue, New York 10, N. Y.

Entered as second class matter at the Post Office at Lebanon, Pa., under the Act of March 3, 1879.

Board of Editors

The following persons with responsibility for town and country church in the religious bodies constitute the *Board of Editors:*

CLAUDE J. SNYDER, Board of National Missions, Evangelical and Reformed Church. Chairman of the Committee on Town and Country.

BENJAMIN H. CAIN, Evangelical United Brethren.

JAMES M. CARR, The Presbyterian Church in the U.S.

KARL S. HENRY, Board of American Missions, United Lutheran Church in America.

GEORGE KERR, United Presbyterian Church.

DALE W. MEDEARIS, United Christian Missionary Society, Disciples of Christ.

HENRY S. RANDOLPH, Unit of Rural Church Work, Board of National Missions, Presbyterian Church in the U.S.A.

JOSEPH HEARTBERG, Town and Country Work, American Baptist Home Mission Society.

CLIFFORD L. SAMUELSON, Division of Domestic Missions, National Council of the Protestant Episcopal Church.

GLENN F. SANFORD, Board of Missions and Church Extension, the Methodist Church.

THOMAS ALFRED TRIPP, Town and Country Department, Board of Home Missions, Congregational Christian Churches.

EDWARD K. ZIEGLER, Church of the Brethren.

BENSON Y. LANDIS, Executive Director, Department of Town and Country Church, Managing Editor.

DON F. PIELSTICK, Executive Director.

RUTH B. ROBINSON, Assistant Editor.

The Dilemma of Providing Democratic Assistance Where There is Despotic Social Control

ARTHUR E. MORGAN*

• More than half the human race lives in Eastern Asia. Though they have been imprisoned in antiquated ideologies and impoverished by oppressive social systems, there is little or no evidence that in intelligence, stamina and capacity for skill they are inferior to the people of Western Europe or America. As was the case in most of Europe until recently, the mass of the people have lived in poverty and ignorance, dominated by a small class which largely monopolized cultural opportunity, power, wealth and education.

Today the common man in Eastern Asia is rising up to throw off his oppression and to claim his share of life. The ideals of freedom, equality and human dignity to which the masses of Eastern Asia are rising came from Western Europe and America. If we can in fact share with these people their quest for the values we hold dear, they will be our friends. The present Indian Government to a considerable degree shares these democratic ideals, but it is weak before its own immense bureaucracy, and before the long-intrenched privilege and power which still largely rules India.

Exploiters

As a rule the people of Western Europe and America who go to the far East are persons who by far-eastern economic standards are among the privileged classes. The contacts of Americans and Englishmen in the far East tend to be with people of privilege and relative wealth. Even most mission schools have been for children from privileged families. It is the privileged families who speak English, who have homes in which Americans and Englishmen can feel comfortable as guests, and who know the kind of people we know. The masses of India know those people as their exploiters.

As a natural consequence Americans and Englishmen move in the circles of the exploiting class, which approximately includes the educated and conventionally cultured, and as a natural consequence we become identified with the exploiters—perhaps one or two per cent of the population. This identification is not entirely justified, for just as was the case in Russia before the first World War, it was largely members of the upper classes who pioneered against oppression and for human rights. However, the reputation goes with the general run of the ruling classes, and not with such admirable exceptions.

The communists who penetrate to India are sharing the common lot with the ninety-five per cent or more of the population who are in dire poverty, though they do not overlook the young idealists of the universities. By this course they have partly won the reputation of being friends of the common man.

The Outcome

By this pattern of contacts America and England are losing out in Asia on a grand scale. Is there a possibility of any other outcome? I believe there is, at least in some parts of East Asia, but that the time is rapidly passing when this is true. What happened in China may happen again.

In India, Indonesia and some of the surrounding areas, there are excellent points of contact between America and the masses of India, if Americans are ready to pay the price. This means sharing the common lot of the common man, helping him to achieve self direction and a higher

*Outline of a speech given by Dr. Morgan at the opening session of a conference on "The Role of the Non-Governmental Organization in Technical Assistance Programs," sponsored by Community Development Projects, Inc.

level of economic, social and political life.

Any such contacts must be sincere efforts to help the Indian villager to realize his own best possibilities. They should not be associated with religious proselyting or political manipulation. To be effective they must be sincere efforts to help the Indian villager to help himself. These efforts cannot be undertaken chiefly by means of money, but primarily by the sharing of life and work.

Living Together

The Indian villagers—eighty-five per cent of the whole people—do not want communism. They want decent and adequate food, self-government, freedom from robbery and exploitation, and human dignity. To be effectively helpful it will be necessary to share these aspirations with them. That sharing will not be easy. The landlord, the extortionate money lender, the robbing government official—these leeches from which the villager is trying to free himself—are the persons of education and culture whom the American will naturally meet. They will insist on directing any program and sharing liberally in any financial help. They will want to appoint the persons to administer any program. To pass these by and to share life with the villager will require courage, tact and skill.

Gandhi became a power in India through his actual living with the villagers until they came to trust him absolutely. A few thousand Americans actually sharing the life of the villagers of India and fully deserving their trust and affections while contributing the technical skill and experience America has to offer, might have a powerful effect. Several billion dollars spent through the hands of the traditional exploiting classes will not produce any such results.

Technical Assistance

Next to improvement of agricultural methods, one of the most effective ways of helping the Indian villager to raise his economic level would be, in association with the Basic Education program, by helping to the establishment of small scale technical industries in towns and villages, which would enable the Indian to make at home many of the products he now imports from abroad, or more probably goes without. Such products could include improved agricultural implements, household appliances, bicycles, certain antiseptics and medicines, craftsmen's tools, equipment for drying grain, irrigation pumps, well drilling equipment, the more simple machine tools, and in increasing variety of goods needed for effective living.

In the Mohammedan countries the division between the haves and the have nots is even more marked than in India. We are told that in most of these countries ninety eight per cent of the people are in dire poverty, while a few live in luxury. Here again sincere help for the common man and a sharing of his lot would have far reaching results.

Official Relations

Should such help be attempted, all the strategy of position, influence and power of the ruling caste might be exerted to prevent help reaching the common man until privilege had taken the lion's share. Diplomatic propriety feels it necessary to be considerate of the powers that be, and therefore is largely prevented from helping those who need it most. There might need to be a clear break with official diplomacy and a persistent determination to provide help where it is really needed.

The immediate exigencies of official international relations tend to require a course which, while seemingly necessary for present success of diplomacy, is almost certain to bring long-range defeat. Our government, it is commonly held, must work with existing governments. To do otherwise would be to interfere in the international relations of other sovereign powers. Yet those same sovereign powers in some cases are the tools of exploiters who rob and impoverish the mass of the people to a degree almost unimaginable to Americans.

Under these circumstances there may be better opportunity for the non-governmental agencies than for our government to work directly with those elements of the population which it is our ultimate aim to help. It is commonly assumed that any private agency working in another country must clear with the existing government of that country. Here is a dilemma which should be honestly faced, and facing it will be a difficult, embarrassing job.

"Voice of America"

In case of obstruction by privileged persons or groups for the sake of sharing funds committed to such effort, it might even become desirable for something like a private "Voice of America" to use any available media to inform the common people involved of the cooperation which is offered, and of the nature of the obstruction being faced. Few governments would long stand against such publicity.

Our present danger is that we are very rapidly losing the friendship and incurring the deep hatred and enmity of more than half the human race. Do we have the courage and initiative to face that glaring fact and to take the fundamentally ethical if conventionally inadmissible course? Can we open direct channels of communication and cooperation with the common people of these countries?

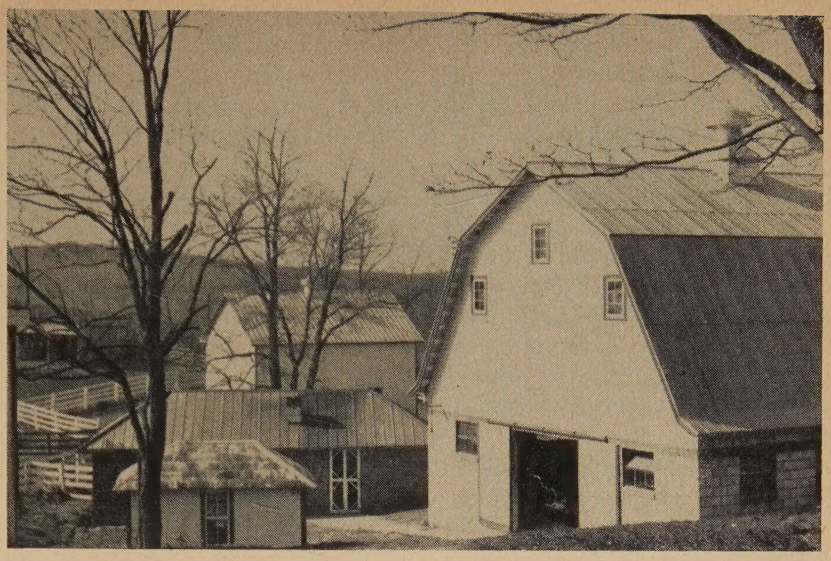
The New Bible

• The nationwide attention given to the Revised Standard Version of the Bible marked its publication as one of the great religious events of a generation. The first presentation was to the President of the United States at the White House Friday, September 26th.

On September 30th, millions of church people from more than one hundred denominations participated in a nationwide celebration of the publication of the Bible, revised by a committee of scholars under authorization of forty churches and the National Council of the Churches of Christ in the U.S.A. The publishers, Thomas Nelson and Son, reported that more than 1,000,000 Bibles were sold before its appearance—a new American publishing record.

AE

BENSON Y. LANDIS



Garratt Dairy Farm
Rockville, Md.

U.S.D.A. Photographed by Madeleine Osborne

• Of all the persons in the world who have formulated philosophies of rural life, and labored for practical programs, there has been no one more versatile than the Irishman, George W. Russell (1867-1935), known in the literary world by his pen name, AE. He was poet and painter, editor of periodicals and author of books, an advocate of cooperation who appealed to men operating dairy barns. He traveled in America and lectured on "the building up of a rural civilization." He was associated with Sir Horace Plunkett, whom Theodore Roosevelt formally thanked for ideas and advice in the days of his Commission on Country Life.

Friends always remarked concerning the brilliance of AE's conversation. "He shook ideas as from a torch in dazzling improvization, and each one carried away a spark to light his own fire," was Simone Tery's comment. He had the most pervasive of influence. He talked and wrote with an authority based upon his own unselfishness. That no one could deny who knew his life and career.

Although his interests were numerous, there was "a harmonious variety" in his mind. He could unite his philosophizing with a commendation for a professor who made a practical speech for a local farmers' cooperative. He perceived the rise of state regulation and controls in Europe, but advocated their replacement by a vital voluntary life. He looked on Irish politics and wondered what forces turned the children of men in such contrary directions. Throughout the dark days of Civil War, he was the only Irishman of prominence who maintained all his warm friendships intact.

He mused on the marriage of heaven and earth as foretold by the prophets of old. He had in his life seen no sign of the marriage taking place, but had been led to speculate on how the two might be brought within hailing distance of one another. When the *Irish Statesman* was refounded in 1923, AE wrote in Vol. I, No. 1, that he would write in its pages with "nothing of personal bitterness." He wished to "re-awaken interest in ideals and causes" which had been obscured by World War I and the Irish internal conflicts. "What is really important in a country is the quality of life in it. . . ."

Plunkett wrote in Vol I, No. 1, that the revival of the *Statesman* was made possible by gifts from Americans; that an earlier version of the paper had expired in one year; that everyone felt AE ought to be the editor; that this had come about by acquiring the *Irish Homestead*, which AE had edited since 1905, and thus merging it with the *Statesman*. The *Irish Statesman*, said Plunkett, would not be primarily agricultural, but it would continue to "stress the farm policy for which the *Homestead* stood." Sir Horace further said: "In the application of the cooperative principle to agriculture, we have Ireland's chief practical contribution to world thought."

In the pages of the *Statesman*, which was published from 1923 to 1930, AE had a wide range, indeed. He could lambaste bureaucrats, welcome a new Irish poet, give a boost to goat raising, remind his readers of the importance of the Irish Agricultural Organization Society, which Plunkett had founded for one purpose—to organize and advise with farm cooperatives. He invited Bernard Shaw to deliver himself on "Nationalism and Superstition."

The earlier *Homestead*, whose files for 1918 and 1919 I have examined in an American library, was more specifically edited for the farm family. There was a Leader, Notes of the Week, Correspondence, Agriculture, Training for Democracy, Creamery Management, Cooperative News, Pages for Irish Women, Markets, in the contents for January 5, 1918. The index for 1918 is heavily weighted in the direction of such entries as "Cooperation, Whole Hog"; "Cooperative Commonwealth"; "Cooperative Conference"; "Cooperative Independence"; "Cooperative Propaganda"; "Cooperative Summer School"; "Country and Town Cooperative."

One of the problems with both these periodicals was the ancient one that the editor had to write too much of the stuff to fill the pages. Thus it was soon said that AE wrote faster than men flew through the air. He didn't want to sign all the items with his own name, and he didn't want to leave many of them unsigned. The way out was a number of pen names. Sometimes several had to be used in one issue. One name chosen was "Aeon." A typesetter made an error and on the proof were simply the initials AE. The editor let it stand, and it stuck and went into circulation. There were those who thought for a time that it stood for agricul-

tural economics. AE read and wrote in the realm of economics, and was called an economist, but he never made any professions in the realm of professional economics.

In the *Homestead* was a letter from an Englishman praising a recipe for Irish bucket cheese (I couldn't find the recipe). For farm women there was an article on guinea fowl. "The Irish farmers have not yet realized the importance of education," thundered AE. (Seems to me I heard that said in Ireland in 1949.)

AE thinks the Menlough Cooperative is "working on the right lines." It is practicing *local* curing of bacon and *local* milling of grain *locally* grown. There are stories of tractor demonstrations and ads of "motor ploughs." In 1918, all cooperatives in Ireland had a turnover of about 50,000,000 pounds. The seasonal arrival of seed catalogs deserves an editorial note. "Man is an infinitely taxable animal," observed AE. Also: "Even if the old civilization is dying we need not necessarily despair."

In December, 1918, Christmas was before the editor of the *Homestead* as he wrote, "but to one who looks over the world there appears no spiritual dawn." In 1919: "We never remember a Christmas week which arrived while so many people in Ireland were obsessed by most un-Christian feelings. We do not find people preparing for the Divine holiday with thoughts of goodwill."

AE seems to have had little experience with organized religion. He came to Dublin from North Ireland Protestant parents. He had incomplete schooling. Yet here was "a boy whose voice was soon to be the most beautiful voice in Irish literature," wrote Constantine P. Curran. He was at first pretty much alone in the adventures of his own spirit. Later he joined a theosophy group and remained within it, although he would not call himself a theosophist.

AE used to say he was without religion, but those who knew him thought he was essentially religious and that his whole being expressed well the spirit read in the Sermon on the Mount. Although AE dissented from Roman Catholic principles, he was always working among Roman Catholic farmers. Of him a Catholic could write: "He is of the world unworldly—the world's stain has never touched him. Without religion yet profoundly religious; the peace of God which passes understanding lies all about him. . . . He finds God in the earth and air—rather I would say he finds God; and his life unconsciously has cast incense on the altars of the Unknown God."

"I know I am a spirit," he wrote in the Introduction to a book of his poems in 1894. His "impassioned versatility" included an "impelling quest of the spiritual life." Lloyd R. Morris said his was not only "the most vital and most versatile mind in contemporary Ireland," but also: "He represents above all her spirituality, her hope, her aspiration, and the love of the beauty of her landscape, and it is in him that Ireland has found her fullest expression in modern poetry." One of the noblest poems is entitled "Reconciliation." "By the hand of a child I am led to the joy of the King." Or consider this:

"But I have touched the lips of clay,
Mother, thy rudest sod to me
Is thrilled with fire of hidden day,
And haunted by all mystery."

Or these lines from "Promise":

"Be not so desolate
Because thy dreams have flown . . .
Those delicate children
Thy dreams, still endure:
All pure and lovely things
Wend to the Pure."

AE declined a seat in the Senate of the new State. He seemed to know a poet's limitations. His friend Yeats, with whom he was in art school, once wrote on being asked for a poem for an occasion:

"I think it better that in times like these
A poet keep his mouth shut, for in truth
We have no gift to set a statesman right. . . ."

As informal advisor of statesmen in Ireland and the U.S.A., AE was generous, simple, magnanimous. He carried no surplus baggage and there was always something of the Franciscan about him. If he was a visionary and a mystic, he also believed that the eternal forces should motivate material life, and he searched for arrangements on earth that would encourage men in such dreams as he dreamed. Plunkett summed him up as a "wonderful mixture of seer, artist, poet, philosopher and economist."

Correspondence

• B. L. Hummel, Extension Sociologist at the Virginia Polytechnic Institute, Blacksburg, Va., was called to Korea last summer to serve as a member of the United Nations Mission to prepare plans for the rehabilitation of Southern Korea. He sends the following word:

"I am happy to report that I arrived safely in Korea. We have met the Minister of Agriculture and the Minister of Education. Today we had a joint conference with the UNESCO Mission. Last week our entire Mission travelled to Seoul where we visited the Capitol and the governor of the province in which Seoul is located, the National College of Agriculture and the National Experiment Station. The National College of Agriculture has only two buildings with roofs on them, but they have about 500 students enrolled and are carrying on an active program. The Experiment Station has been largely destroyed, but has reassembled a staff and is doing some very creditable work, at least in rice breeding.

"Seoul is a city which is very badly devastated with almost every building shot full of holes and burned. We did meet the mayor and it was a most interesting session. Almost half of the population is gone from Seoul, leaving only about 700,000 of its number.

"We are hopeful that we can work out a sound agricultural program for Korea in cooperation with the ROK Government. My particular assignment is to assist with four village studies and to outline the entire agricultural education program, from the National College of Agriculture down, and to prepare plans for a National Agriculture Extension system."

Emporia in 1901

• William Allen White was the author of an Editorial appearing in the Emporia, Kansas, *Gazette* in 1901, reprinted in full, as follows:

What is a Man Profited?

The other day in Emporia, the longest funeral procession that has formed in ten years followed the Reverend John Jones three long miles in the hot July sun out to Dry Creek Cemetery. Now, a funeral procession may mean little or much. When a rich and powerful man dies, the people play politics and attend his funeral for various reasons. But here was the body of a meek, gentle little old man—a man "without purse or scrip." It won't take twenty minutes to settle his estate in probate court. He was a preacher of the gospel—but preachers have been buried before this in Emporia without much show of sorrow.

"The reason so many people lined up behind the hearse that held the kind old man's mortality was simple: they loved him. He devoted his life to helping people. In a very simple way, without money or worldly power, he gave of the gentleness of his heart to all around him. We are apt to say that money talks, but it speaks a broken, poverty-stricken language. Hearts talk better, clearer, and with a wider intelligence. This old man with the soft voice and the kindly manners knew the language of the heart and he spoke it where it would give zest to joy. He worked manfully and with a will in his section of the vineyard, and against adds and discouragements he won time and again. He was infinitely patient and brave. He held a simple, old-fashioned faith in God and his lovingkindness.

"When others gave money—which was of their store—he gave prayers and hard work and an inspiring courage. He helped. In his sphere he was a power. And so when he lay down to sleep hundreds of friends trudged out to bid him goodbye.

"And then they turned back to the world to make money—what a hollow impotent thing! What is a man profited if he gain the whole world and lose his own soul?"

Oregon Rural Church Improvement Contest

• Sixteen rural churches in Oregon received recognition last summer from the Town and Country Committee of the Oregon Council of Churches for improvements in buildings and community-service programs, made since July, 1951. The basis for the improvements was a "score sheet" for town and country churches prepared by the Council. Participation was open to churches of all denominations in communities under 2,500 population.

The certificates of recognition were presented to representatives of the winning churches at the annual Town and Country Leadership Institute at Corvallis.

Through the cooperation of the Sears, Roebuck Foundation, cash awards were presented to four churches in each of three classifications: (1) open-country churches; (2) communities under 1,000 population; and (3) communities from 1,000 to 2,500.

The churches receiving awards were as follows:

CLASS I

Ingle Chapel, Milton Freewater—first prize
Gates Community Church of Christ —second prize
Powell Butte Christian Church—third prize
Hood River Valley Christian Church —fourth prize

CLASS II

Umatilla Community Presbyterian Church —first prize
Clatskanie Presbyterian Church —second prize
Creswell Assembly of God and Clatskanie Methodist Church —tied for third prize
Coburg Christian Church —fourth prize

CLASS III

Canby Christian Church —first prize
Beavertown Methodist Church —second prize
Wallowa Methodist Church —third prize
Glendale Assembly of God —fourth prize

One outstanding result of the contest was the donation of 27,474 hours of volunteer labor by individuals who worked on the improvements. All churches spent a total of $71,868.31 for materials.

Winners of the Oregon Rural Church Improvement Contest. Seated in the first row, at the extreme left, is Mr. H. E. Cameron, representative of the Sears, Roebuck Foundation. Behind him, to the left, is Professor E. W. Warrington of Oregon State College. The man standing at the right end is Dr. Gilbert Christian, Executive Secretary of the Oregon Council of Churches.

Alabama Vacation Bible School

V. A. EDWARDS

• Fourteen miles south of Tuskegee, Alabama, is located the Crossroad Community, the center of which is the Macon County Training School. The community consists of approximately an eight-mile radius. Small-size cotton and corn farms (not very progressive) dominate the area.

Leadership

The Macon County Training School faculty consists of twenty teachers who with one exception commute daily from Tuskegee. Sixteen churches are within this eight-mile radius. The pastors of these churches live elsewhere and, for the most part, out of the county. Thus they aptly fit the description of absentee pastors. The services at these churches are held once per month with one exception. At this church services are held twice per month.

A casual observation of several of these churches during their regular services revealed many of the undesirable effects of absentee leadership. Elderly and untrained laymen were in charge of both the Sunday school and church programs. Even the high school and college students fit into this framework. The chief problem here, therefore, is that of organizing for more resident leadership both in the churches and in the public school system, and developing leadership within the local churches.

For two years a credit union has been established in the Crossroads Community. The principal of the school and a few members of the faculty are the mainsprings in this effort. The Vacation Bible School program was new to many of the teachers. To meet this situation a one-day clinic was planned at Tuskegee Institute.

Clinic

On July 8, 1952, thirty workers attended this clinic from twelve churches of Tuskegee and vicinity. At least one-third of these workers were young people of high school and college grade. Special training efforts were made to prepare these young people for service as assistants.

The special leaders of the clinic represented the major denominational groups in the state of Alabama. From the viewpoint of cooperation a wonderful spirit prevailed.

Schools

Following the clinic three schools were held. The first one was held on the campus of the Macon County Training School. This school was the first vacation Bible school effort by this set of teachers. Prayerfully, persistently, and effectively they learned to work. From the responses of the people generally, nothing has happened in these communities in a long time from which so much moral and spiritual enlightenment has come. Already they have asked that we plan for at least ten days next year.

The second school was held at the Cotton Valley School with the largest attendance of all—187. Nine teachers helped with this well-managed school, and each teacher received some compensation for her services. That is to say, while the public school teachers willingly gave their services in the other two instances, we could hardly expect them to do this for several weeks without some compensation.

The Religious Extension office of Tuskegee Institute furnished transportation for the teachers and the communities contributed toward the expense of the schools. Efforts to meet religious education needs in other sections of Alabama will be continued.

The Reading Table

SHIRLEY E. GREENE

• An unusually fine stream of pamphlet literature has flowed across my desk recently. Here is a quick round-up on the cream of the crop:

The Churches and Agricultural Policy, by the Department of the Church and Economic Life, National Council of the Churches of Christ in the U.S.A., 297 Fourth Avenue, New York 10, N. Y., is a preliminary study for discussion in the churches. It is based on the Conference on Income Distribution in Agriculture held at Haverford, Pa., June, 1951. It may be procured from the Department of the Church and Economic Life for 5 cents per copy or $4.25 per hundred copies.

The Cooperatives Look Ahead, by Jerry Voorhis, is a comprehensive report from the Executive Secretary of the Cooperative League of the U.S.A. on the recent growth of many types of cooperative enterprise in the U.S.A. Credit, insurance, health, housing, student supplies, funerals, groceries, electricity, news coverage, marketing services are among the goods and services provided cooperatively by and for millions of Americans. Principles, patterns, problems and trends are also discussed. This is a Public Affairs pamphlet. It may be procured for 15 cents from The Cooperative League of the U.S.A., 343 South Dearborn Street, Chicago 4, Illinois.

Agriculture's Capacity to Produce was prepared by a Joint Committee of the Land-Grant Colleges and the U.S. Department of Agriculture. Given average weather, favorable prices, adequate fertilizer and machinery, and continuing educational programs, how much can the farms of America increase their production by the end of 1955? About twenty per cent above 1950 is the answer given by this study. Most of the increase would come from adoption of improved practices; little from increases of total acreage in crops or pasture. The editorial committee carefully points out that it does not predict this increase; it merely says that under the specified conditions it could be done. *Agriculture's Capacity to Produce* is Agriculture Information Bulletin, No. 88. It may be ordered from Bureau of Agricultural Economics, U.S. Department of Agriculture, Washington 25, D. C.

Rural Trends, A Graphic Presentation, by Arthur F. Raper, is a 33-page pamphlet with an evening's discussion on almost every page. Working from the 1950 census material, Arthur Raper has created a series of charts showing trends in farm population, farm size, tenancy, farm labor efficiency, mechanization, levels of living, etc. Explanatory text is at a minimum. Order by name from Extension Service, U.S. Department of Agriculture, Washington 25, D. C.

Church Statement on the Rural Community

• The Agricultural Relations Department, Council for Social Action, Congregational Christian Churches, has issued a study, *The Rural Community*, published "for discussion in the churches." Excerpts follow:

"For the Christian, community has a special significance. It represents more than a geographical cluster of families, mutually acquainted, economically interrelated and socially inter-acting. The Christian concept of community includes also an experience of spiritual fellowship. Christian community is the outward and concrete expression of the central Christian doctrine of human brotherhood, of good will, of 'loving thy neighbor as thyself'; it is a social embodiment of the Golden Rule. . . .

"The Council for Social Action of the Congregational Christian churches affirms the following views with respect to the rural community:

"1. The primary task of rural leadership is to discover, define and develop the genuine and positive values of rural community living. . . .

"The task of preserving . . . significant rural values should engage the efforts of rural sociologists and agricultural economists; of farm, labor, business, professional, recreational and civic organizations; of local, state and federal governments and public agencies—and especially, in our view, of churches, denominations and ecumenical agencies.

"2. Adequate educational opportunity for all rural children is a matter for profound national concern. . . .

"We reaffirm the position which has been taken by both the Council for Social Action and the General Council of Congregational Christian Churches:

" '. . . we support a plan of federal aid for public elementary, secondary and higher education which supplements state and local appropriations but continues local and state control of the educational system, understanding that such funds are not to be allocated to non-public schools.' (Resolution of the General Council, 1948)

"3. Strong, resourceful and responsible rural communities constitute one of the strongest foundations of democracy. . . .

"4. Rural communities should exert responsible self-determination in the economic as well as in the political realm. . . .

"We urge rural leaders and others responsible for economic policy-making to seek ways and means of achieving the genuine values inherent in economic integration without destroying the principle of local autonomy and self-determination.

"5. Recognition of the mutual inter-dependence of farm people and townspeople within the rural community is essential to effective community life. . . .

"Rural leadership should work diligently for the removal of all barriers to cooperative community efforts. Town and Country churches especially are urged to pursue a ministry of reconciliation in the name of Christian community.

"6. Rural communities should cultivate a multitude of lines of intercommunication with other communities and with the larger units of society. . . .

"A spirit of free and ranging inquiry is necessary among rural people. It is important that they be ever alert both to receive and to share resources, experiences, demonstrations, and ideas which may contribute to the mutual enrichment of economic, cultural and spiritual life in the world."

Copies of *The Rural Community* are available from the Rev. Shirley E. Greene, Merom, Ind., at 2 cents each or $1.50 a hundred.

"Christ Calls to Mission and Unity"

• How can the church fulfill its mission unless your church fulfills its mission? The National Council of the Churches of Christ in the U.S.A. has adopted the challenge, "Christ Calls to Mission and Unity —What Must the Churches Do?" for its 1953 emphasis.

There is a growing feeling that this theme contains the most crucial challenge confronting the church today—the challenge to reach outside its own life with a united witness to the world. The church exists not to maintain itself and its own life but to reach out and make an impact on the whole world.

Two world conferences in Europe this past summer provided fresh evidence of the timeliness of an emphasis on the call to mission and unity. It is our missionary task of witness before the world which brings us together and will keep us together.

How is your church going to relate itself to these developments in the world-wide church? Here are some suggestions:

1. Write to the Committee on 1953 Program Emphasis, National Council of Churches, 156 Fifth Avenue, New York 10, N. Y., and signify your interest in receiving a list of study materials and program suggestions which will soon be available.

2. Plan a series of sermons on the essential mission, unity and hope of the church.

3. Propose to your church organizations that during 1953 they plan their programs so as to be part of this world-wide study.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

"Grandma Moses is 92"

• There has been a dispatch from Eagle Bridge, N. Y., headed with the words above. Mrs. Moses especially appreciated gifts from young people. It was announced that her book, *My Life's History*, reviewed in TOWN AND COUNTRY CHURCH for May 1952, was being published in England. Mrs. Moses began her painting career at age 76.

She told me when I made a pilgrimage to her home that she had sold 3,000 paintings the last time she counted, but that was a long while ago. I had remarked about a painting named "We are going to Church," saying I had especially liked it. Mrs. Moses replied that she couldn't remember it, among the thousands.

Mrs. Landis and I were on a drive through Northern New York and New England and decided to go via Eagle Bridge and call on Grandma Moses if it seemed the thing to do when we passed through. Nearby we stopped at a country store and received instructions from Mrs. Storekeeper. Then Mr. Storekeeper himself arrived and gave us directions. Result: We were confused, lost our way, and missed Grandma Moses. On the return trip, things were different.

Late in the morning we walked up to the new home built by the grandsons of Grandma Moses with their own hands. As we would have wanted it, Mrs. Moses came to the door. We introduced ourselves, and were cheerfully asked to step in.

The talk somehow started on country ways of living. Mrs. Moses likes the new home, but there is no cellar where one may store the canned goods. There is a deep freeze, and it is very nice in its way, too, but it is not to be compared with the home canning, in the opinion of Mrs. Moses. People should be sure to grow many vegetables (to which I said *Amen*), and Mrs. Moses was not sure about the present balance between flowers and vegetables in the new garden. Perhaps the scales were tipped too heavily in favor of the flowers.

Seems that many country boys grow up without knowing how to hook up a horse. They ride tractors and cars, and when can they learn to handle horses? Mrs. Moses, on the other hand, taught her sons and grandsons so that they could do everything from hooking up horses to building houses. In short, they were taught right.

And girls arrive at womanhood without being able to bake bread. In cities, nobody seems to know how to bake bread in the home. At this point, I made my confession that I not only knew how to bake bread but often baked some that even my neighbors found edible. I think Grandma Moses gave me a good mark for that.

Mrs. Moses is glad that her descendants live on farms and are interested in farming, and sometime there will be, I hope, a literature on Mrs. Moses as one of our famous countrywomen and on her knowledge of the family farm. She spent about twenty years in the Shenandoah Valley of Virginia, on farms near Staunton—some of her pictures are memories of scenes in that great valley.

We were taken to see paintings on which Mrs. Moses was working for use as Christmas cards many months hence. Those which she was painting were rather large, and they were rural life primitives. She uses bright colors because she wants to paint her subjects with a cheerful aspect. She does not like realistic paintings as well as the pretty ones. But on her piano she had not a painting of her own but one by her brother who lives in the West and who does the more realistic subjects.

When I mentioned that I was trying to paint landscapes and had started without instruction, but had lately taken a few lessons, Mrs. Moses sternly advised me: "Paint your own ideas and not the ideas of the teachers."

Mrs. Moses inspires many people, including those who make pilgrimages to her home. Of all the interesting items told about her, I find myself frequently recalling one told by Dorothy Canfield Fisher about a "conversion" that took place. Mrs. Fisher, who lives across the Vermont line at Arlington, was taking a young intellectual over to Eagle Bridge and he was saying all the way over that he did not like primitives. He spent a little time at the home of Grandma Moses, and a great change was noticed. Soon he said he would rather own one of these paintings than many a famous work he could mention.

—Benson Y. Landis

Maryland's Rural Reading Habits

• The Agricultural Experiment Station of the University of Maryland, College Park, Md., has recently published a study which the Department of Sociology of the University, in cooperation with the U.S. Department of Agriculture, made of the "Rural Reading Habits" of Prince Georges County, Md. The report was prepared by Paul M. Houser, Robert E. Galloway and Harold Hoffsommer.

This study of rural reading habits was made "in order to guide the planning of the county library and other educational services." The report is based on the interview responses of 1,604 rural people twelve years of age or over living in the non-metropolitan area of the county. The rural portion of the county studied constitutes a population of 16,279 out of a total county population of 89,490.

A checklist of thirty-three types of reading materials was prepared and presented to each person interviewed with the instruction that he designate his principal reading interest. The following major points were indicated by the returned lists:

"Agriculture and farm subjects is the rural male's major reading preference, but science and technology does rank as the second choice among this group. . . . Detective and mystery stories is the non-farm male's chief reading preference. . . . The two principal reading interests of rural farm women are: first, love fiction; and second, home and garden subjects."

In making this study such factors as type of residence, race, sex, and level of living were taken into consideration. In general, the report states, "the proportion of rural people who read agricultural publications tends to increase as the level of living increases . . . low and high

level of living groups use the bookmobile about equally."

It was felt that if a contest were held to determine the most popular type of publication among rural people, "newspapers would win first prize, books would rank second, and magazines third."

It is believed that this study should have particular pertinence to those areas which have a similar population pattern.

BOOK PREVIEWS

Grundtvig. By Hal Koch. The Antioch Press, Antioch, Ohio. 1952. $3.50. Translated from the Danish by Llewellyn Jones.

Americans with an interest in Denmark welcome this publication. It is an engaging account of the life of a great man. Few, if any, countries have been so revolutionized for good by one man as Denmark was under the impact of this dynamic, tenacious and tumultuous personality.

He was known during his life (1783-1872) as a man of letters and beloved poet, hymn writer, and preacher: "the originator of everything that is good in Denmark." The contemporary world praises Grundtvig as an educator and father of the Folk School idea. He is the one who changed the course of Denmark's history away from amalgamation with the German culture and possible extinction toward the development of a distinctive and superior rural and national civilization.

From a book rich in suggestions, three ideas impressed this reviewer:

1. The concept of the *Living Word.* Grundtvig believed "that it was not the Bible as such that constituted God's word, but only the teachings of the Bible as brought to life by the spirit." The living word was in the mouths of men. This point of view prevailed in the folk schools where inspired lecturing was directed to instilling enthusiasm and appreciation of values, giving a clearer view of human and civic relationships and leading the student to be a sharer in everything good and great. Skills and techniques could be acquired elsewhere; in the schools the living or inspired word was the means of communication.

2. The *national idea.* Grundtvig believed that the Christ of the Scriptures must be the focal point of poetry, history, science, all of life finding its center in him. Yet, the human life always exists in something national. A human being develops in a particular place or environment. The human spirit motivated by Christ, expressing itself in the Northern—particularly the Danish—environment could produce something distinctive. So Grundtvig became obsessed with a vision and hope of a full and rich life for Denmark.

Apparently Grundtvig had little to say about a rural life movement as such. He seemed to have little consciousness of any distinction between urban and rural. But he did carry the very atmosphere of rural life. He absorbed the culture and colloquial speech of Denmark from his mother. His hymns express a "rapturous praise of the creator and his work." His poems are replete with references to the natural and common things of life. It is not surprising that the Danish revival was a rural revival, a green rising—and that Grundtvig stands so eminently among the rural saints. His ideas may not be directly applicable to the American rural scene, but the stimulation which comes from his thinking and the overtones of his hopes and vision is tremendous.

Here is an excellent book to be placed alongside Beard's "The Story of John Frederic Oberlin," Kemp's "Pastoral Triumph," and the "Memoirs" of Felix Neff.

—MARK RICH

Selected Poems. By AE. St. Martin's Press, 103 Park Avenue, New York 17, N. Y. 1952. $1.25.

"If I should be remembered I would like it to be for the verses in this book. They are my choice out of the poetry I have written." Thus wrote George W. Russell (AE) in 1935, when this selection from his poems was first published. We now welcome the reprinting in one of the small volumes known as the Golden Treasury Series.

Some of these poems come to us from the 19th century. One of the earliest, on a twilight experience, closes with, "Our hearts were drunk with a beauty, our eyes could never see." On contemplating an Irish village, AE concludes: "The spirit rolls into the vast of God."

AE once wrote in an introduction to another edition of his poems that when a young man he had hoped to be a singer of the happiest of songs. As time went on he found God oftener in tears and sorrow.

The poet's interests were numerous and deep. He drew on the wisdom of the East, on the folklore of Ireland, on his own mystical experiences. He reminds some people of Blake, and others think the ideas of Plato burst forth through AE. All in all, the product of his dreams and labor makes up a distinguished volume of verse. These lines may illustrate certain of the strains that appear in his verse:

"It's a lonely road through bogland
to the lake at Carrowmore,
And a sleeper there lies dreaming
where the water laps the shore;
Though the moth-wings of the
twilight in their purples are
unfurled,
Yet his sleep is filled with music by
the masters of the world."

—B.Y.L.

"The Parsonage"

• A new brochure on "The Parsonage" has been prepared by Elbert M. Conover, executive director of the Bureau of Church Building and Architecture of the National Council of the Churches of Christ in the U.S.A.

This attractive booklet contains many pictures of suitable homes and plans for building them. Interiors as well as exteriors are given minute attention, with detailed suggestions for "heating and mechanical equipment," accessibility of the pastor's study, kitchen conveniences, and interior decoration. There are also check lists for the needs of each room, for construction and design.

"The Parsonage—Planning and Building It," by Elbert M. Conover, may be procured from the Bureau of Church Planning and Architecture, 300 Fourth Avenue, New York 10, N. Y., for $1.00 per copy.

Index to TOWN AND COUNTRY CHURCH—1952

	Month	Page
ALABAMA		
Dutch Farm Group	Apr.	14
Rural Church Program	May	8
Vacation Bible School, V. A. Edwards	Dec.	10
Alexander, Theophilus D.		
The Sharecropper's Pastor	Mar.	1
Allen, Ernest C.		
A Small Church's Farm	Sept.	8
American Country Life Association		
Report of 1951 Annual Meeting	Mar.	9
Announcement of 1952 Annual Meeting	Sept.	4
American Medical Association		
Report of Conference on Rural Health	May	9
ARCHITECTURE, Church		
National Contest	May	8
Ayer, Perley F.		
Secretary of Council of Southern Mountain Workers	Jan.	4
Baptist		
Southern Rural Churches	May	11
Bartus, Alexander		
Presbyterian Rural Minister of the Year	Apr.	4
Becker, Edwin L.		
Christian Faith and Community	Sept.	1
Benedictine Monastery, Elmira, N. Y.	Jan.	4
Berreth, E. O.		
Fringe-Area Church	Jan.	1
Bible		
Revised Standard Version	Apr.	7
Blizzard, Samuel W., Jr.		
Meeting Religious Needs in the Rural-Urban Fringe	Apr.	10
BOOK REVIEWS		
April Snow, Lillian Budd	May	16
Beauty Behind Barbed Wire, Allen H. Eaton	Sept.	15
Built of Men, I. Harvey Hull	Nov.	16
Christ and Community, Gilbert A. Beaver	Jan.	14
Church Inventory Handbook, Herbert E. Stotts	Sept.	15
Doctor's Pilgrimage, Edmund A. Brasset	Jan.	14
Farmer Takes a Hand, Marquis Childs	Oct.	15
Gabriel Horn, Felix Holt	May	16
Grandma Moses: My Life's History	May	16
Grundtvig, Hal Koch	Dec.	13
Harbin's Ridge, Henry Giles	May	16
I Am Lidian, Naomi Lane Babson	May	16
Indians in Transition, G. E. E. Lindquist	Apr.	15
Living Democracy in Denmark, Peter Manniche	Nov.	16
Selected Poems, AE	Dec.	13
Southwest Corner, Mildred Walker	May	16
Study of Rural Society, J. H. Kolb and Edmund de S. Brunner	Nov.	7
Twelve Cows—and We're in Clover, George Rehm	Jan.	14
Where Nests the Water Hen, Gabrielle Roy	May	16
Which Grain Will Grow, H. H. Lynde	Sept.	15
Winds of Morning, H. L. Davis	Sept.	15
BOY SCOUTS		
In Rural Church	Mar.	14
In Homestead, Okla.	Mar.	15
42nd Birthday	Apr.	6
Brown, Harrison		
Guilford (Vt.) Recreation Club	Apr.	12
Burkhardt, Andrew A.		
Pastoral Parson	Apr.	13
Burroughs, John		
Waiting	Jan.	11
CALIFORNIA		
What Size Farms? (Commonwealth Club)	Nov.	15
Canada—the Rural Church, A. G. Reynolds	Jan.	9
CATHOLIC CHURCH		
Rural Life Conference Resolutions	Mar.	10
Committee on Religion and Rural Life (with Friends)	Oct.	15
Central Baptist Theological Seminary, C. R. McBride	Oct.	13
Report of Rural Church Emphasis Week	Sept.	12
Church and Economic Life, Dept.		
Report of Lay Conference at Buffalo, N. Y.	Sept.	3
Church Farm, Ernest C. Allen	Sept.	8
CHURCH WORLD SERVICE		
One Great Hour of Sharing	Mar.	2
Overseas Relief	Nov.	7
Technical Services Association	Mar.	16
Coady, Monsignor		
Resigns from St. Francis Xavier University	Sept.	6
Letters of Tribute presented	Nov.	10
Colchester, Bishop of, God and the Countryside	Oct.	5
Comfort, Richard O., Training of the Rural Ministry	Dec.	1
Commission on the Churches and International Affairs		
Statement in Regard to Food and Agriculture	Nov.	13
COOPERATIVES		
U.S.D.A. Policy	Nov.	6
Nova Scotia, Benson Y. Landis	Nov.	9
Saskatchewan	May	4
CROP Program	Mar.	16
Food for Turkey	Jan.	15
Coffin, Robert P. Tristram		
Something to be Said for Towns that Do Not Grow	Jan.	2
Community and Christian Faith, Edwin L. Becker	Sept.	1
CONGREGATIONAL-CHRISTIAN CHURCHES		
Council for Social Action Reports:		
Farm Price Ceilings	Jan.	15
Hire of the Laborers	May	15
New Hampshire Congregationalists	Apr.	7
Convocation on the Church in Town and Country:		
Report of Portland, Ore., meeting—1951	Feb.	issue
Program for Columbus, Ohio, meeting—1952	Sept.	16
Countryman—review of periodical	Sept.	11
Craftsmanship, Benson Y. Landis	Apr.	8
Daughters of the Soil, A. B. Foster	Dec.	4
DISCIPLES OF CHRIST		
Revival Project	Mar.	11
Dogwood, Legend of	Apr.	3
Dreier, Bill, The Retired Farmer	Mar.	5
Dutch Farm Group in Alabama	Apr.	14
Edwards, V. A., Alabama Vacation Bible School	Dec.	10
Ensminger, J. Douglas—in Asia	Jan.	2
Essay Contest—National Council of Churches	Apr.	12
Europe in 1953		
Seminar on The Church and Rural Life	Oct.	7
EVANGELISM		
Neighborly Spirit	Jan.	13
FAO Faces World Food Situation, John H. Reisner	May	4
Notes on	Sept.	11
Family Farm—Three Traditions	Nov.	12
Farmers Home Administration	Apr.	2
Farmer, Retired, Bill Dreier	Mar.	5
Felton, Ralph A.—biographical sketch	Nov.	12
Fichter, Joseph W., Problems Confronted by Christians in Agriculture	Oct.	6
FILMS		
A Wonderful Life	May	12
An End to Darkness	Sept.	13
Challenge of Africa	Sept.	13
Religious Film Association	Mar.	6
Seedtime and Harvest	May	12
We Hold These Truths	Sept.	13
Food and the World Tension, Fred J. Rossiter	Sept.	3

	Month	Page
FOUR-H CLUB		
Lutheran Award	May	3
Fresh Air Fund	Apr.	1
Fringe-Area Church, E. O. Berreth	Jan.	1
Frost, Robert, Benson Y. Landis	Nov.	3
Garrett Biblical Institute—Report of Summer School	Nov.	16
German Lutheran Folk High School, Rudolf Grote	Sept.	2
Gilbertson, Marilyn		
Lutheran Church at Whitehall, Wis.	Nov.	1
Greene, Shirley E.		
Secretary for the National Council on Agricultural Life and Labor	Apr.	13
Directs study of agricultural migrant children	Oct.	16
Farming Is a Way of Life	Nov.	5
Grote, Rudolf		
German Lutheran Folk School	Sept.	2
Guilford (Vt.) Recreation Club, Harrison Brown	Apr.	12
Harvest Festival—1952 Observance	Sept.	9
Heifer Project	May	3
Henrichsen, Margaret K.—Woman Minister	Nov.	11
Hospital Construction, Rural	Nov.	14
Imes, Ralph B.		
Church Defining the Rural Community	Oct.	14
INDIA		
Food for Famine Victims	Oct.	11
Indian Workers—National Conference	Apr. & Nov.	15
IN-SERVICE TRAINING		
List of Institutes	Apr.	16
Garrett Biblical Institute	Nov.	16
Rural Church Center, Green Lake, Wis.	Mar.	13
Iowa—Certificates of Merit	Jan.	3
James, Herbert		
Country Clergyman: His Field	Jan.	5
Country Clergyman: His Visiting	Mar.	7
Country Clergyman: His Influence	Sept.	5
KANSAS		
Churching Rural	Oct.	10
Kaufman, Harold F.		
Lynville, Miss., Men's Club	Oct.	9
Kelsey, George D.		
Voluntary Service	Jan.	10
KENTUCKY		
Home Town Meeting	Apr.	15
Kirchenbauer, Harold A.		
Influencing the World Community	Oct.	14
Landis, Benson Y.		
AE (George W. Russell)	Dec.	7
Cooperative Nova Scotia	Nov.	9
Is Craftsmanship Reviving?	Apr.	8
Langford, Henry		
Rural Institute on Church Music and Worship	Mar.	9
LARGER PARISH		
Egyptian in S.E. Ill., Frank R. Mease	Mar.	15
Life Ministry to Town and Country Churches, Thomas A. Tripp	Oct.	1
LORD'S ACRE MOVEMENT		
History	Mar.	2
Evangelical and Reformed Churches	Mar.	10
Scripture-Prayer Plan	Mar.	14
Lubin, David—of F.A.O.	Nov.	7
LUTHERANS		
Award for 4-H Club Members	May	3
Church at Whitehall, Wis., Marilyn Gilbertson	Nov.	1
Rural Church Institute at Toledo, Ohio, Reginald W. Deitz	May	10
McBride, C. R.		
Central Baptist Theological Seminary	Oct.	13
Rural Church Emphasis Week	Sept.	12
Marlboro College, Vt.	Apr.	11
Mather, William G.		
Rural Churches in Pennsylvania	Mar.	13
Mease, Frank R.		
Egyptian Larger Parish	Mar.	15
Medearis, Dale W.		
Toward a More Creative Observance of Rural Life Sunday	May	1
Megill, Harold R.		
Rural Church Stabilizes the Home	May	6
Mending Walls (Robert Frost), Benson Y. Landis	Nov.	3
METHODIST CHURCH		
Southwest Texas	Oct.	15
Middleton, Katharine J.		
Rural Wisconsin Reads	Oct.	3
MIGRANTS		
Labor	Jan.	8
Families	Mar.	8
Milas, Felix		
Eight Ideas from Rural Church Center, Wis.	Apr.	14
MISSISSIPPI		
Lynville's Men's Club, Harold F. Kaufman	Oct.	9
State College Research Center	Oct.	2
MISSOURI		
Rockefeller Grant for Rural Church Study	Mar.	4
Bible College Announces Rural Course	Oct.	7
Morgan, Arthur E., Dilemma of Providing Democratic Assistance	Dec.	5
Morgan, A. Rufus—Rural Fellowship Award	Nov.	8
Morse, Hermann N.—Presbyterian Moderator	Sept.	13
Moses, Grandma	Dec.	12
MUSIC		
Concerts for Rural People	Jan.	11
Rural Institute	Mar.	9
NEBRASKA		
University Study of Rural Communities	Oct.	14
Nova Scotia Cooperatives, Benson Y. Landis	Nov.	9
Oberlin, John Frederic (French paper honors)	Nov.	8
OHIO		
Rural Ministers of the Year	Sept.	10
PAMPHLET REVIEWS		
Agricultural Situation—U.S.D.A.	Jan.	13
Churches and Agricultural Policy	Oct.	3
Farm Journal, Ralph Felton	Jan.	13
Growing Edge of the Church, Raymond A. Dudley	May	12
How!	Sept.	4
Seedbeds of Leadership, Y.M.C.A.	Jan.	13
Pastoral Parson, Andrew A. Burkhardt	Apr.	13
PENNSYLVANIA		
Rural Churches, William G. Mather	Mar.	13
Study of Rural Churches in Four Counties	Nov.	8
Pielstick, Don F.		
Salvation Army Rural Service Unit	Mar.	12
PRAYERS		
Chinese	May	16
Christmas, Robert Bartlett	Dec.	3
Collects in Spring, Ralph Grieser	Apr.	11
Easter, Robert Bartlett	Apr.	3
Farmer's Prayer for Easter, Samuel R. Guard	Apr.	4
For the Church in Town and Country, Mark Rich	Mar.	11
Mexican	May	8
Prayer, Thomas Ellwood	May	11
Thanksgiving, Robert Bartlett	Nov.	11
Winter, Kenneth C. MacArthur	Jan.	16
Quakerism, Rural	Oct.	12
Quimby, Karl		
United Church Canvass	Nov.	2

	Month	Page
RADIO		
As a Medium for Rural Ministers, Charles H. Schmitz	Jan.	11
Local Broadcaster, Charles H. Schmitz	May	10
Pamphlets on Techniques	Sept.	11
Rural Church Institute's Series	Oct.	16
Randolph, Henry S.		
An Effective Rural Church Program	May	5
Rapking, Aaron H.		
The Qualitative Factor in Rural Living	May	8
Southern Louisiana	Nov.	10
Recreation, Minister's	Jan.	7
Reisner, John H., FAO Faces World Food Situation	May	4
Reynolds, A. G., Church in Rural Canada	Jan.	9
Rich, Mark—moves to Columbia, Mo.	Oct.	7
Richardson, Harry V. (biographical sketch)	Oct.	16
Rossiter, Fred J.		
Food and the World Tension	Sept.	3
RURAL CHURCH CENTER, Green Lake, Wis.		
Eight Ideas From, Felix Milas	Apr.	14
Oil Paintings Donated	Jan.	16
	Sept.	12
RURAL LIFE ASSOCIATION		
Report of Annual Meeting, Stanley Hamilton	May	15
Committee on Religion and Rural Life	Oct.	15
RURAL LIFE SUNDAY		
Observance, 1952	Mar., Apr., May	15
Task of the Rural Church, Donald W. Zimmerman	May	14
Toward a More Creative Observance, Dale W. Medearis	May	1
Rural-Urban Fringe Problems, Samuel W. Blizzard, Jr.	Apr.	10
SALVATION ARMY		
In Praise and Blame, Don F. Pielstick	Mar.	12
Schmitz, Charles H.		
Local Broadcaster	May	10
Radio as a Medium for Rural Ministers	Jan.	11
Schwalbach, James A.		
Wisconsin Rural Art Program	Oct.	8
Schweitzer, Dr. Albert	Apr.	7
Sharecropper's Pastor, Theophilus D. Alexander	Mar.	1
SOUTH CAROLINA		
Preaching Mission in Leesville	Apr.	11
Southern Highlands, Religious Ideals in	Apr.	15
Stacy, W. H.		
Recognizing Church-Community Relationships	Jan.	3
TEXAS		
Southwest—Methodism	Oct.	15
TOWN AND COUNTRY CHURCH, DEPARTMENT		
Annual Report	Feb.	16
Training Pastors for Rural Leadership, Lauris Whitman	Apr.	5
Tripp, Thomas Alfred		
Challenge of Rural Nonfarm Population to the Churches	May	9
Life Ministry to Town and Country Churches	Oct.	1
UNITED BRETHREN		
Regional Convocations	Nov.	10
United Church Canvass, Karl Quimby	Nov.	2
United Nations Expanding Technical Assistance	Nov.	3
U.S.D.A. Policy Regarding Cooperatives	Nov.	6
Vermont Study Clubs	Apr.	14
Voluntary Service, George D. Kelsey	Jan.	10
Whitman, Lauris		
Training Pastors for Rural Leadership	Apr.	5
WISCONSIN		
Reading, Katharine J. Middleton	Oct.	3
Rural Art Program	Oct.	8
Woman Minister (Margaret K. Henrichsen)	Nov.	11
World Day of Prayer	Jan.	16
Zimmerman, Donald W.		
The Task of the Rural Church	May	14

Ten Years of Brethren Service

• Since the formal organization of the Brethren Service Commission in the Church of the Brethren ten years ago, the church has pursued an increasingly effective program of peace promotion, relief and rehabilitation, and social education and action.

A survey of the first ten years of Brethren Service, made by Lorell Weiss, a member of the staff, mentions, among others, the following outstanding projects of the Commission:

1. The administration of the Brethren portion of the Civilian Public Service program which, at the peak, included 2,000 men. In Civilian Public Service the Brethren had the cooperation of the Friends and Mennonites.

2. With the close of World War II, the Brethren Service Commission launched a comprehensive relief and rehabilitation program which included material aid, "heifers for relief," and field work among prisoners of war, refugees and many other groups.

Since 1947 Brethren Service has served the church in nineteen countries, with a total of 489 workers going outside the United States. Nearly 4,000,000 pounds of material aid were shipped and distributed overseas and 1,086 displaced person families were resettled in America.

Over 6,000 heifers, a like number of goats, and other animals were shipped to a score of different countries through the Heifer Project of New Windsor, Md., a project originated by the Brethren, although now interfaith in character.

3. Through a student exchange program, 477 high-school students from Germany and Austria have been brought to America to live for a year in Christian homes. In addition, a number of foreign students have been placed in Brethren colleges on scholarships.

4. The Brethren Service Commission originated a plan through which 357 persons have already volunteered to devote a year of their life to some project of the church.

These are examples of the type of work for which the Brethren Service Commission has been responsible.

According to Lorell Weiss: "The foundations for Brethren Service consist of two important beliefs. One is the conviction that Christians should form a brotherhood and should practice brotherhood toward all men. The other belief is that war is contrary to the will of God."

W. Harold Row has been executive secretary of the Brethren Service Commission since 1948, replacing M. R. Zigler, the original secretary, who now represents the Church of the Brethren at the World Council of Churches in Geneva, Switzerland.